[P. 46 b] Paleuyami

622 Martha Altau's paternal grandfather, Owo´tono, was chief at the Paleuyami village of Altau. Her father, a Paleuyami, lived at Fort Tejon, then moved up to Tule (Yao´wɨtsani), where M.A. was born. A man named Mo´lpi was chief there. Her mother, Čowi´yɨt, was yo´wekəd, "from near Visalia," which I interpreted as Yokud. When M.A. was about fifteen years old they all moved up to the present reservation. M.A.'s information is not, then, strictly Paleuyami, but refers to the mixed culture, which was nevertheless essentially Southern Valley, manifest at Tule, a reservation near the present site of Porterville.

342 The house types she recalls at Tule are those of adobe or boards.

323 Pottery she had seen, but never saw any-
285 one make it. Her mother made only baskets. One woman, named Insi´ɨn (Jennie), a Wakastmina (Waksachi), once brought a piece down to Tule.

BURIAL

764 At death the corpse was washed with cold water and a piece of old deerskin. The hair was washed with soaproot, dried, brushed, and arranged. All the best clothing and ornaments were put on it, and it was laid on deerskins in the center of the house, behind the fireplace, with the head toward the west or northwest (most houses faced south). The corpse was flexed, tied, and wrapped in deerskins at this time, and left in the same place and position. Anyone who wished might visit it and join in the wailing which was carried on all night. After the corpse was removed for burial, the house was burned. In the new house where they went to live, jimsonweed and a plant called golpo´pi[109] were burned to repel the spirit of the deceased.

[767
838] Meanwhile two men and two "women" (the latter transvestites, tono´čɨm) had dug the grave, using digging sticks and baskets. If, while digging, they came upon another burial,
767 it was necessary that they crush the skull, re-
764 move the brains and taste a bit of them, otherwise they would die.

The following morning at dawn, the strongest of the four buriers[110] carried the corpse in a net on his back to the grave. He walked around the grave three times before lowering his burden. Then he addressed the deceased, saying, "You're going where you're going; don't

[109] This plant "smelled strong and had lots of balls on it."

[110] Such a carrier was W.li´hana, whom M.A. recalls.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 Now white man at Washington pay me seven dollar haf,
657 live one month. I can't do that. My people work; my boy
work; all my grand-children work all summer; pick grapes;
[461] pick peaches; shear sheep. They no make 'nuf money live all
winter. 'Fore Major Savage come, we eat plenty.

159 First white man I see come mine gold in river. They cut
173 tree; split log; make long box; make dam in river. We watch
648 'em. We don't know what they do. Then river come high;
wash 'em all 'way. Pretty soon two white men come make boat
on river take white man across water. Then lots white man
come mine gold.

After 'wile soldiers come, make big wood house for fight. They all got gun. They catch lots Indian. Some Indian get 'way. *Mokes* (women), children run 'way, sleep in mountain under rock, brush. My grandpa, Tomkit, tell soldiers, 'Put away gun; my people come in; they no like gun'.

Soldiers catch lots Indian man, boy. They make Indian man, boy stay place where they make wood house for fight. Soldier don't make wood house. Indian make 'em. Soldier make Indian cut trees, chop logs; give 'em saw; give 'em axe; make 'em chop, chop, chop; build big wood house for fight. White soldier call big wood house Camp Barbour. Sometimes Indian don't want work. Soldiers *make* 'em work. Soldier take long black snake mules' whip. They whip Indian on back. They whip, whip, whip. Two, three Indian die—whip 'em too much.

After big wood house done, soldier come with big man from Washington, sign paper with Indian. One time before Indian sign paper with white man, Major Savage come Kuyu Illik. He come horse back. He have blue clothes. He have six, seven men. They all have blue clothes. They all got gun; they all soldier. Major Savage he talk my grandpa, Tomkit. He tell him big father at Washington send him see Indians. He say we haf bring all Indian chief here talk big man from Washington. He say we haf bring all *Choinimne* Indian chief; we haf bring all *Nutumutu* Indian chief; we haf bring all *Chauchile* Indian Chief; we haf bring all Indian chief; fifty, sixty chief. Kuyu Illik, talk big man from Washington. Major Savage say Indian talk little bit. We know what he say all-right. My grandpa, Tomkit, talk rest our chief. They think that's bad business.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

early settlers. Even Padre Garces mentioned bathing himself only once and that was when he crossed Kern River. He wrote on May 1st, 1776: "They [the Indians] convoyed me across between four of them by swimming, two taking me by the arms, and the other two by the body; whereupon I took advantage of the occasion to bathe at my pleasure in that water so limpid and beautiful."

No person who did not see the Yokuts Indians before 1854 or '55 really knows much about their conditions of living before they were turned out of practically every one of their old village sites.

It appears to me no more unfair to steal a man's money and then to call him a pauper than to drive an Indian from the means of keeping himself presentable and then to call him dirty.

According to repeated testimony, the old Yokuts were true to each other, provident, kind to their families, honest to a fault, temperate, and good citizens within their social group. For some reason I have always felt that if they fulfilled these requirements, a moratorium might be in order regarding the matter of the Saturday night bath. It is proper to record here in support of these last statements that while on Kern River Padre Garces wrote on May 1st, 1776: "The young men are fine fellows, and the women very comely and clean, bathing themselves every little while; they take great care of their hair and do it up in a topknot; they wear petticoats of antelope skin and mantas of fur, though they are not very coy."

This is Garces' third mention of bathing by Yokuts.

At another rancheria in the same locality he wrote on May 2nd: "In this rancheria I found that the little damsels went naked; and though in other parts the same occurred among the women grown, I have not seen in them all an immodest action."

At the present time it is probable that the Indian is receiving the best treatment he has ever receivd at the hands of our government. It is possible that the next few years are to bring even better treatment than they are now receiving. This is a matter of great satisfaction to those white persons who have lived in close contact with the Indians and who have recognized their fine qualities, but it needs some explanation to be appreciated by others.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Sometime ago, in a public speech, one of the officials of the United States Government made the following statement: "No native people has ever been better treated by the invader and his dominating civilization than has the American Indian by the government of the United States." Probably not one person in one hundred will agree with this statement at first thought, and it is undoubtedly not true in many senses.

The official quoted probably meant that no government has ever appropriated more money for the relief of a native people than has ours. The writer believes that from this angle the statement is entirely true. There is no question but that our government has appropriated hundreds of millions of dollars for Indian relief.

J. Ross Browne, pioneer California Indian official, has very clearly pointed out in his writings about our Indians that the early appropriations, to his personal knowledge, never reached the Indian, that they were made in most instances by politicians who were anxious to provide funds for their political supporters to administer.

All will agree that if it is true that the government of the United States has actually taken care of the American Indians better than has any government cared for the natives of any country invaded by them, then there are some terrible stories yet to be told concerning the atrocities committed by other governments.

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29

DIALECTIC DIVISIONS.

As stated at the opening of this paper, the Yokuts dialects were numerous, each small tribe, of which there were about forty, possessing a dialect distinct, in at least some words, from all others. At the same time the differentiation of even the most diverse dialects was not very great. Barring two small specialized groups comprising together not more than three or four dialects, all the dialects were more or less intelligible to one another. Structurally they are very uniform, and even lexically they differ more conspicuously by the use of different stems to express the same idea than by serious modifications of the same stem. Altogether the dialects, including the two specialized groups just mentioned, fall quitely clearly into two divisions, of which the Yaudanchi and Yauelmani that have been described are typical grammatical representatives. These two divisions have been called the Foot-hill and Valley divisions.

The relation of these two divisions to the topography of the Yokuts territory is, when particularly considered, quite striking. As has been stated, the Yokuts occupied the entire southern half of the San Joaquin-Tulare Valley, besides almost all the adjacent foot-hills. They did not reach high into the mountains, which were held everywhere by Shoshoneans and, in the south, by Chumash. The present Tule river reservation, which is situated on original Yokuts territory, is farther up in the mountains than almost any other habitat of even the Foot-hill tribes, a circumstance due probably to the presence in the Tule river region of a well marked secondary range of the Sierra Nevada, which served as a natural dividing line between the two stocks. Within the Yokuts family the dialectic distinction between the inhabitants of the plains and those of the foot-hills is equally sharp. Not only that adjacent tribes living respectively in the valley and in the hills spoke differently, but, with only two exceptions, all valley tribes everywhere belonged to one division, and all foot-hill tribes to another. These two exceptions were, first, at the extreme northern end of the Yokuts territory, on the San Joaquin and Fresno rivers, where dialects belonging to the Valley division, but forming a well-marked subdivision, were spoken in